

Doctrine of Baptism in Jesus Name



ONLY
JESUS

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Jesus Alone is
God Church of
Europe

DOCTRINE OF BAPTISM IN JESUS NAME

1. *In baptism we put off Adam and put on Christ*

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Gen 2:7). Through sin, the human body and soul/spirit were cursed. Any message of salvation hence must account for the salvation of the body and the spirit. Baptism is about the first part: the body. Baptism means to “submerge”, or “bury”. What is being submerged or buried? The answer is the human body inherited from Adam. “For as in Adam all die, even so in Christ shall all be made alive” (I Cor 15:22). Just as the children of Israel could not enter the Land of Canaan with their foreskins intact (Joshua 5:2-9), no one can enter the Kingdom of heaven with the body of Adam intact. “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption” (I Cor 15:50). The covenant of circumcision foreshadows the New Testament command to be baptized in Jesus name.

Gen 17:9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

Gen 17:10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

Why would God inflict such pain on an eight-day-old infant? Furthermore, why did he select that part of the male body? Imagine rejoicing at the birth of a beautiful baby boy only to be told that God was unhappy with the baby unless the foreskin was removed. Why didn't God create the baby without the foreskin or why didn't he remove it himself? God always reveals his marvelous mysteries through types and shadows. God chose a baby to drive home the point that this new life was the seed of Adam and hence rejected of God. In circumcision, the foreskin represented the removal of the cursed body inherited from Adam. There was blood present in the rite of circumcision all pointing to the day the blood of Jesus would be present in the water of baptism when the Lord himself circumcises away the entire body of Adam.

Col 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Col 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

To reject circumcision was to reject the covenant between God and Abraham, and to reject baptism in Jesus name is to reject the covenant between Jesus and his church. Baptism began with Abraham and ends with Abraham because, as the Apostle Paul states, once a person has been baptized in Jesus name, he or she basically removes all other identities which ultimately are cursed (Jew, gentile, male, female etc.) and put on the heavenly body of the Lord Jesus Christ. “For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise” (Gal 3:27-29). It is not coincidental that we become the children of Abraham through the covenant of baptism in Jesus name – baptism in Jesus name is the fulfillment of the covenant of circumcision enacted between God and Abraham.

In baptism in Jesus name we truly put on the body of Christ after having put off the body of Adam. Let us always keep in mind: there is only body in the universe which was sinless because it was of the Holy Spirit: the body of the Lord Jesus Christ. Jesus body was not inherited from Adam through Mary or related to our bodies in any way. In fact, the Lord himself denied such a relationship. “And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world” (John 8:23). This fact is also confirmed by the Apostle Paul who denies the body of the Lord Jesus is of an earthly origin. “The first man is of the earth, earthy: the second man is the Lord from heaven” (I Cor 15:47). Jesus did not come into this world to change and become like us – he came to change us into his image.

Phil 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Rom 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

2. *Baptism is commanded in the name of Jesus alone.*

The majority of Christians are baptized in the name of the Father, Son and the Holy Ghost. This is wrong! They cite Matthew 28:19 as support for this. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Firstly, there is no example of such a baptism in the name of the Father, Son and Holy Ghost to be found anywhere in the New Testament. The New Testament only records examples of baptism in the name of Jesus alone. The most famous example is the declaration of the Apostle Peter on the Day of Pentecost: “Then Peter said unto them, Repent, and be baptized

every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38). Let us keep in mind that no one had more authority than Peter to proclaim the Gospel as the leader of the Apostles. Peter did not hesitate to remind the Apostles and other prominent Christian leaders of his mandate from the Lord in the first church council in Jerusalem.

Act 15:7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

How can Christians reconcile the apparent “contradiction” between the baptismal command in Matthew 28:19 and the rest of the New Testament where baptism was conducted in the name of Jesus? There are some Christians who surprisingly state that they would rather obey the Lord rather than Peter. Christ is not divided! The Lord invested all authority to interpret his doctrine to his Apostles. “He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me” (Luke 10:16). As such, only they knew how the commands of the Lord were to be interpreted and practiced, and they baptized everyone in the name of Jesus. The same Apostle Matthew who wrote Matthew 28:19 was there on the Day of Pentecost when Peter commanded baptism in the name of Jesus. Nowhere do we read of a disagreement between the two. Matthew and all the others clearly consented to Peter’s command for baptism to be executed in the name of Jesus for the remission of sins. There are myriad scriptures attesting to the fact that the Apostle Paul too had the revelation that baptism was in the name of Jesus alone. “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” (Romans 6:3). There is no doubt that the baptismal formula was in the name of Jesus alone, and not in the name of Father, Son and Holy Ghost. If one understands the significance behind baptism in the name of Jesus, then there will be no confusion about the baptismal formula. A good place to begin is Peter’s response to the religious authorities in Jerusalem who were adamant he ceased using the name of Jesus.

Act 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Peter was essentially saying that the use of any other name other than Jesus would invalidate salvation. Put differently, any spiritual activity associated with salvation must invoke the name of Jesus, or it is null and void. The question for the Christian world is: do we believe that baptism is an act necessary in order to be saved? Pages 5 and 6 in this article have

hopefully made a strong case for baptism to be an indispensable component of salvation. If so, it cannot be performed in any other name except that of Jesus. Such is the importance attached to this name that the Apostle Paul asked the disciples of John the Baptist, who were missionaries in Ephesus, “And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism” (Acts 19:3). Clearly, every act of salvation must be conducted in some name. The Apostle Paul corrected this error and the Bible records, “When they heard this, they were baptized in the name of the Lord Jesus” (Acts 19:5). In the Bible, a name was mainly associated with mission and gave a glimpse into the power assigned to the person carrying the name. “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins” (Matt 1:21). The revelation of the name by which God would save humanity was the greatest message an angel ever gave to humanity. This name was no secret – it was mentioned in Isaiah 12 seven hundreds before.

Isaiah 12:2 Behold, God is my salvation [y^ošû ‘â in Hebrew]; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation [y^ošû ‘â in Hebrew].

Isaiah 12:4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

Twice we find the name y^ošû ‘â mentioned in Isaiah 12:2. God further promised that his people will know his name. “Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I” (Isaiah 52:6). God also promised that we gentiles will know and trust in his name. “For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts” (Malachi 1:11). Ask yourself the question: which is the most famous Hebrew name among the gentiles? The answer is Jesus. In the name Jesus we take refuge! “For thou hast been a shelter for me, and a strong tower from the enemy” (Psalm 61:3). “The name of the LORD is a strong tower: the righteous runneth into it, and is safe” (Proverbs 18:10). Remember the purpose of a tower: it was both a refuge from the attacks of the enemy, and a safe haven from which to attack the enemy. This is the name of Jesus! It is a fortress which withstands the onslaught of those who wish to destroy this name, while at the same time will unleash weapons that destroy the enemy. “And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour” (Acts 16:18). The seven sons of Sceva knew that there is power in the name of Jesus, but they were not in the fortress

called Jesus – they invoked the name of Jesus as a third party through Paul, who was in the fortress Jesus.

Act 19:13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

Act 19:14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

Act 19:15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

In conclusion, water baptism must be conducted in the name of Jesus alone. The Apostles knew that the titles Father, Son and Holy Spirit pointed to the name Jesus. The name of the Father is Jesus. “I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive” (John 5:43). The name of the Son obviously is Jesus. What about the Holy Spirit? Is the Holy Spirit a “third member of a committee called the Trinity”? The answer is no! The Holy Spirit is the Spirit of Jesus and hence the name of the Holy Spirit is also Jesus. “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26). If the Holy Spirit is not the same as the Son and the Father, as all Trinitarians claim, why would he permit himself to be sent in the name of Jesus? It wouldn't make sense to send one of three Gods (or hypostases/being, as they prefer) in the name of another God. No human would like to be sent in another person's name. How would you like to be sent in someone else's name? How much God? Once again, there is only one, indivisible God. He does not exist as three persons or hypostases/being). Without the correct username and password, one is basically shut out from one's account. Without the name of Jesus invoked in water baptism, there is no access to salvation.